of his being in which his distinguishing manhood
and his particularising individuality seem to dis-
appear. Each thing is the Absolute, all are that
One, but in these three terms always the Absolute
makes its statement of its developed self-existence.
We are not, because of the essential unity, compelled
to say that all God's various action and workings.
are vain, worthless, unreal, phenomenal, illusory,.
and that the best and only rational or super-rational
use we can make of our knowledge is to get away
from them, dissolve our cosmic and individual
existence into the essential being and get rid of all
becoming as a futility for ever.

In our practical dealings with life we have to'
arrive at the same truth. For certain practical ends.
we have to say that a thing is good or bad, beautiful
or ugly, just or unjust and act upon that statement;
but if we limit ourselves by it, we .do not get at
real knowledge. The law of contradictions here is
only valid in so far as two different and opposite
statements cannot be true of the same thing at the
same time, in the same field, in the same respect,.
from the same point of view and for the same
practical purpose. A great war, destruction or

violent all-upheaving revolution, for example, may
present itself to us as an evil, a virulent and catas-
trophic disorder, and it is so in certain respects,
results, ways of looking at it; but from others, it
may be a great good, since it rapidly clears the field
for a new good or a more satisfying order. No man
is simply good or simply bad; every man is a mixture